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The AMERICAN FRIEND

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Summer Yearly Meetings

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Dorothy S. Pitman

FOR A GENUINE ADVANCE

FENCING IN THE SAINTS

EDITORIALS

The Devotional Life . . . A Page of Personal Helps

THE LEVELS OF PRAYER

The writer of this column is William W. Clark, headmaster-elect of Oakwood Friends School, Poughkeepsie, N. Y.

IV. Communion (Continued)

The experience of communion is the vivid awareness of the presence of God. It is a quality of sensation like that of being on a great height where the vastness of the view is awesome and breathtaking, after having been darkly enclosed in some valley of the shadow. It is dawn in the soul, following the night. It is resurrection, transforming crucifixion from defeat into victory.

And it is in store for all of us! There is a very important common error in thought to be dealt with here. The danger of speaking about communion is that an impression may be given that this is some form of mystic experience which is only for a certain few who, it is supposed, are especially saintly. This is an untruthful conception! The gift of life abundant which Jesus gave the world, He offered to *all!* There are no favored few who alone are capable of the heights. The riches of God's self-giving are available in a thoroughly democratic fashion to all and sundry who are willing to sell everything for the pearl of great price. The reasons which keep any of us from having experience of God are reasons not of native talent but of accumulated obstacles which may be overcome.

That does not mean that all will have the *same* experience. The light of the Father's presence is refracted through the multitudinous varieties of the human prsonality, so that each experience is unique. Your communion will have a manner and flavor all its own, never quite adequately suggested by the words of another.

Yet these "words of another" are valuable to remind us that there are experiences of God which we are intended to have and without which life has not been fulfilled in us. Although I have never had the type of awareness which was Isaiah's, his witness to it has always been inspiring to me. Do you remember how it goes:

> In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
>
> Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, here am I; send me.
>
> Isaiah 6:1-8

The whole earth is full of his glory! Yes, in a thousand ways he communes with his children. May that communion experience be ours this day! I should like to make my own the prayer of Paul in the third chapter of Ephesians:

> For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
>
> Ephesians 3:14-19

"By prayer, the prayer of our whole nature, voicing our abasement and our hope, our weaknesses and the strength of our striving, our unfitness and our longing, prayer that rises from the very depths of our being — such prayer alone can pierce the darkness that walls us round, and yield us the joy of the Divine illumination—'the glory as of the only begotten of the Father, full of grace and truth'."

JOHN WILHELM ROWNTREE

* * * * *

"Oh, who will give me a voice that I may cry aloud to the whole world that God, the all highest, is in the deepest abyss within us and is waiting for us to return to Him. Oh, my God, how does it happen in this poor old world, that Thou art so great and yet nobody finds Thee, that Thou callest so loudly and nobody hears Thee, that Thou art so near and nobody feels Thee, that Thou givest Thyself to everybody and nobody knows Thy name! Men flee from Thee and say they cannot find Thee; they turn their backs and say they cannot see Thee; they stop their ears and say they cannot hear Thee!"

HANS DENCK, 1495-1527
On the Law of God

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Editorials . . .

For A Genuine "Advance" in The Five Years Meeting

FOR two years an "Advance" for the Five Years Meeting has been in the making. Two years is scarcely enough time if the life and concern of Friends on a wide scale are to be brought into it. No Advance can be safely created that does not rise out of prayerful concern, grow through thoughtful planning, and issue in commitment of our time and talents. Inflated plans could mean only "boom and boomerang."

In fact, the development of a program of advance is, itself, a major part of advancing. The tug and pull on our minds, the tensions and releases are all a necessary part of our progress. Many lines of the Advance have been blurred, but they are becoming sharper. We shall be indebted both to those who commend the idea of an Advance and to those who offer sharp criticisms. Only by these twin stimulants can we make our way forward. Time has allowed those contributions to be made and they are finding a response in our planning.

Central to the concept of an Advance in the Five Years Meeting is the concern that it shall be first of all spiritual and evangelical. It will have no meaning if it does not start there and move forward in that spirit. But the spirit must be made incarnate in persons and meetings. Generalizing can be sharpened by definite aims and objectives, methods and plans.

The Five Years Meeting sessions will offer the occasion for a probing of spirit, for discovering within ourselves the meaning of an advance and for commitment to a program for the five years ahead.

Plans to that purpose are being developed. The Advance study booklets designed to prepare our minds for the Five Years Meeting sessions were designed also to initiate us into the areas covered by the *program* of Advance. These booklets have been ordered widely and in large quantities. They indicate a stirring of general interest. Beyond these, additional brochures will be available at the sessions of the Five Years Meeting. They will not be perfect, but they will outline and sharpen our objectives, and indicate specific steps forward. Each local and yearly meeting will need to make adaptions of these plans to their own needs. They will need fulfillment in *varied* responses by Friends, but will give us some *common* incentives and objectives.

It will be obvious also that the plans for an Advance cannot be wholly new. Indeed it will be important to gather up the work already being done and make it available within the compass of a few pages, to all Yearly Meetings.

While avoiding the dangers of inflation in our planning, we must not fall into a deadening caution. We need courage and faith, and a sense of call from our Lord. We are living in a day that is highly potential for ill or for good, for defeat or for redemption.

Our generation is confronted by great issues. The darkness of fear and conflict brings out more sharply the stellar lights by which we are to be guided. *There is a Light—and He is the light of the world.* This tremendous truth is great enough to produce a second renaissance in our civilization. If there is to be such a rebirth, it will be a rebirth in the souls of men, and the Church is called to help answer the cry for a great faith. "The world at its worst needs the Church at its best."

How then shall we define the attitude for a genuine advance? It must be sobered by awareness of the scope of our task, but inspired by our faith in Christ. The answer is greater than the problem, the light greater than our darkness, and the cure greater than our disease. There is balm in Gilead.

There is a sense in which an *advance* comes because it *must*, because it is inevitable. When it comes it must be born, not manufactured, and it must rest upon the concerned efforts of our members. Let us pray and prepare with a thoughtful boldness!

Fencing in the Saints

IT has been written before in editorials of this journal that Quakers tend to be ingrown, and to feed upon their own traditions. The breaking down of old walls of a century ago has not completely removed our faultliness. Inside those ancient walls, Quakers opposed marriage outside the fold with a threat of disownment. In "dress and address" they trained their children to bear the marks of a peculiar people. The first motive for these external emphases doubtless arose from a genuine spiritual concern, but soon the symbols took more attention than the spirit back of them, and Friends began fencing in the saints!

History reveals the crumbling of those walls, which still leave a hint of their spiritual counterpart in our attitude. We tend to dote upon the peculiar meaning of "Quakerism." This leaves but a short step to the dangers of self-esteem. No longer peculiar in dress, we tend to emphasize peculiarity in spirit and practice.

Instead of emphasizing "Quakerism" we might well emphasize the life of the Spirit, in which Christians everywhere, in their own ways, may share. Any emphasis on being unique or even peculiar tends to make that peculiarity an end in itself, and that end is finally a dead end!

There is evidence of a growing spiritual realism that is two dimensional—in depth, beneath external forms, and in breadth, including groups with different practices. The Church of Christ must find that healthful life of "unity in diversity." We are finding it increasingly—as among Friends, and Friends are finding it in relation to other Christian bodies.

Plans for the forthcoming sessions of the Five Years Meeting in October and the World Conference of Friends in 1952 give evidence of a new humility (if we can claim some measure of that grace without showing evidence of pride!) This newer spirit seeks for Christ and the reality that is in him, more than for

the distinction of being known as Quakers. It looks inward, then outward horizontally to a new kinship with men in their sorrows and joys, their needs and their redemption.

Our life must flow from the perennial springs which fed the early Christians and the first Quakers. To release those springs into the life of the Church will offer more "distinction" to us than we are ready to accept. Let distinction be in spirit—and unsought!

Rebuild Korea!

While armies are still reducing Korea to a wasted battleground plans for aiding her reconstruction and rehabilitation should be under way. It is too early to know whether the destruction in Korea will end there or spread to other areas, but it would be evidence of good faith with Korea if the acceptance of post-conflict responsibility were announced by the United Nations before the fighting ends.

Such a plan would be an expression of contrition on behalf of the world community to a little nation that has borne the sins of blundering mankind. It would be like a demonstration of "mutual insurance" in which every member helps to bear the burden of the ill-fated neighbor. Korea has furnished the stage for a great tragedy of errors that belong, in varying measures, to all nations.

Elsewhere in these pages is an insightful story from the history of Korea. It is a story which, in part, sounds like a Gandhian movement. Such a response as the Koreans made in 1919 will never be fully understood in the industrial West, where mechanical skills easily fashion weapons. In India and other areas of Asia, weapons are often reduced to the bare knuckles of soul force, and men are trained in the use of that power. Such exhibitions of soul-power are perplexing to the Western mind. Since 1919, Korea has apparently been influenced and trained by her neighbors to the West.

Aside from questions of assigning guilt and collecting reparations from the losing side, the democracies of the world could add much to the renewal of the soul-power of Korea by helping to restore her physical and cultural life. Basic to this is unification under the single government of an autonomous nation.

E. T. E.

The Five Years Meeting

II. The Expanding Service—Missions

In each issue of the AMERICAN FRIEND *leading toward the sessions in October, a statement of facts and interpretation of the Five Years Meeing will appear.*

THE organizational aspect of the Five Years Meeting is not of chief importance, but it reveals something of the inner life and concerns which pushed out the walls of that new structure, established in 1902. The chief evidence that the Five Years Meeting met a need is that its service has greatly expanded during the past forty-eight years of its existence.

Probably no other single influence was greater than that of missionary interest in drawing together the Yearly Meetings of the Five Years Meeting into a functional unity. The Yearly Meetings separately had, in most cases, developed their own fields at home or abroad. These areas of service came into an administrative unity by degrees as the new board for *foreign* missions got underway. A board for *home* missions, created later, was united with this board in 1927, when the new American Friends Board of Missions, as now constructed, came into existence.

The development of these fields is like an epic within the total service of the Five Years Meeting. The policy from the beginning has been the building of the church abroad, as distinguished from the emphasis of relief-service, yet to come among us with the later advent of the American Friends Service Committee. It is from the varied activities in these fields that three functioning Yearly Meetings have been added to the membership of the Five Years Meeting. In the sessions to be held October 19-25, representatives are expected from Cuba, Jamaica and East Africa. The latter is the newest and second largest Yearly Meeting of Friends in the world. The work in Mexico has diminished under the restraining laws of that country and other influences, but it, together with the larger educational service in Jordan (formerly Palestine) is also a vital part of the Five Years Meeting as such, and a living extension of our service.

The types of service rendered today include evangelism, education, industrial training and medical work, with emphases varying in the several fields. These services are rendered not only abroad, but also in the Tennessee mountain districts, and with the Oklahoma Indians, by about forty American missionary workers and nearly 1000 nationals and local leaders. The Indian service is supported and administered by the Associated Executive Committee on Indian Affairs, but with the close fellowship and assistance of the American Friends Board of Missions.

This work of extension at home and abroad includes fifty-eight established monthly meetings and over four hundred regular meeting groups, with an average total weekly attendance of nearly 83,000. Of that number, over 19,000 are members of Friends. The enrollment in educational schools is over 46,000.

It is impossible in this space to tell the full story. A record of mission service to date can be secured by writing the American Friends Board of Missions at Richmond, Indiana.

The missionary record is far more than one of statistics. It is first of all a witness to our faith in the universal love of God as expressed in Christ. It has borne a witness of service to people, but has also declared our kinship through a common membership in the Christian Church, as practiced in the meetings of Friends. The development of these meetings has added great diversity to our corporate life, but also a unity that must be understood and deepened.

We cannot assume that this work has developed without problems — or without mistakes. As the new patterns of world relationships have come and distant fields have become cross roads of industrial and commercial enterprise, and as new insights and educational patterns have been evolved, continuous rethinking of how Christ and His spirit can be made real — made effective in

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THEY TOO LOVE PEACE AND FREEDOM

Episode in Korea

Following the end of World War I, colonial peoples in all countries were moved by the idealism of Woodrow Wilson to hope that their day of freedom was at hand. Korea was deeply moved and her hopes lifted high by Woodrow Wilson's pronouncement of the doctrine of self-determination for small nations. Korea felt that America, with her idealism and her enormous power would see to it that this doctrine would be applied to her.

Korean patriots, over a period of months, laid the most careful plans for an enormous demonstration of Korea's passion for freedom. This demonstration took the form of a pacifist revolution. In many ways there has never been a more impressive manifestation of national solidarity in the fight for freedom than occurred in Korea on March 1, 1919. Although every Korean in all parts of the country knew well ahead of time that the demonstration was to occur, the Japanese apparently had no inkling of it at all and even the American missionaries who had close Korean friends were given very little hint of what was to take place. Under the guise of assembling for the purpose of commemmorating the death of the Emperor, Koreans in all parts of the country flocked into the principal cities. The capital city of Seoul was filled with thousands upon thousands of people who had come from the outlying areas to be on hand for the demonstration.

On March 1, thirty-three Korean patriots, scholars and cultural leaders met quietly together in a restaurant in Seoul. There they read and affixed their signatures to the Korean declaration of independence. In many ways this document is one of the noblest expressions of a people's aspiration for dignity and freedom that any nation has ever produced. We Americans who have as a foundation of our national existence our own Declaration of Independence, which too was issued by noble spirits chafing under the burden of foreign occupation, can easily understand the place that the Korean declaration of independence holds in the heart of every Korean patriot. As soon as the thirty-three Korean leaders had affixed their signatures to this declaration, one of their number went to the telephone and called the office of the Japanese Governor-General. He informed the Japanese what had been done and invited arrest. Simultaneously, in a nearby public park, the de-

(Continued on page 301)

Spanning Half a World

Then—Bado Kidogo!

By Dorothy S. Pitman

Dorothy S. Pitman recently flew to our Mission Station in Kenya, East Africa, where she is teaching. Here is flight in flowing language that entrances. Still more alluring is the service she is rendering which will be told in future issues of this journal.

WHERE should this travelogue begin? At Santa Barbara where the jeep and I bade farewell to the family and began the month's tour of Nebraska and Iowa? At Richmond, after Mission Board Meeting when, carefully packed, we headed toward New York? At the home of Harvey Jones where the family had been such hospitable hosts over the week-end? Or at the international airport where Friends stood in the dismal rain to see me off? Here we are, and away I go.

The "Skybird" stratoliner is an enormous craft carrying considerably more than twice as many passengers than did the sailing vessel, "Tijuca," which took me from Buenos Aires to Capetown in 1944. There are other contrasts as well, in conveniences, cleanliness, comfort, and speed. The air pressure was constant, even at the 25,000 foot altitude which we traveled, and we were not conscious of flying at three hundred and thirty miles per hour.

The route took us over New England and Nova Scotia and down for refuelling in Newfoundland. Clouds hid the land beneath us almost completely so there was no possibility of recognizing mountains which once had been familiar. While refuelling was in progress we went to the coffee shop. The drink handed me looked like coffee, but proved to be hard boiled tea, too bitter for even my parched throat. The United States with our copious supply of drinking water was left behind, and from now on water could be obtained only at urgent request, if at all. When stronger drinks were refused, the stewardess asked if I were sick!

That night a brilliant moon shone down on billowing clouds which hid the Atlantic far below and turned plane wings to brighter silver. Travelers quieted down for much-needed sleep. Suddenly bright lights were turned on and we were startled to hear, "Three-quarters of an hour until breakfast." Then, down at Shannon, Eire. "Please fill out these disembarkation forms." "Have your immunization certificates ready." Our watches showed we had eaten dinner a scant four hours before.

Brief formalities over, we went through the motions of eating a breakfast which would have satisfied a farmhand, then went out into the grey light of early morning to watch dawn bring to light the vivid green which earned the name of "Emerald Isle." An hour after take-off we were above London, glimpsing Buckingham Palace as we banked. Hardly had we landed than the rain settled down, grey and chill, discouraging thoughts of sightseeing.

The four-hour wait seemed long with little to see or do and all of London so tantalizingly near. The call to board the land plane for Tripoli, Khartoum, Nairobi, and points south was welcome. Clouds parted now again. There were the snow-capped Alps; now the Mediterranean glittered blue where the sun touched it. Most of the time a fleecy carpet spread below us.

Once again we were over land. Below wound the ancient Nile, twisting its way southward. Dusk at Tripoli was hushed and almost vacant; the airport far from the noise and bustle found at a sea port. Could this be North Africa? A sense of unreality pervaded the place, intensified by the enormous orange moon emerging from a low bank of clouds in the east. As we landed, it illuminated our big silver bird, touched the buildings near at hand, and its rays were lost in the vast reaches of sand that melted into the distance. The camouflage paint on the hanger and the machine gun riddled metal reminded us that not always had this desert landing field been bathed in twilight peace.

Night found us amid the clouds again. Scarves of rain draped over the wings and slid off into the past. The road became full of chuck holes, but those of us who had been short rationed on sleep the night before were scarcely conscious of them.

Stifling hot air awoke us as we lost altitude. Hastily, we prepared for Khartoum and its desert heat. Happily, an early morning breeze fanned the dry air so we could enjoy early tea in comfort. Miraculously flowers and shrubs grew out of white sand which looked too dead to give life to anything, even though water be endlessly poured into it. That it was fertile was made evident by the irrigated fields along the Nile that have produced food for the toiler from time immemorial.

Storm clouds promised us more uneasy travel and the hours from Khartoum to Nairobi were busy ones for the stewardess. At noon, a wavering line of passengers set foot on terra firma

(Continued on page 306)

Yearly Meetings Review Sessions

In the Midwest, South, and Canada

U. S. VISITORS AT CANADA YEARLY MEETING

In sessions marked by decreased attendance, by presentation of widely varying concerns and by the presence of several helpful visiting Friends, the three branches of the Society of Friends in Canada met in their joint and concurrent sessions at Pickering College in Newmarket, Ontario, from 23rd to 27th of Sixth month, 1950.

Homer Morris of Providence Monthly Meeting, Media, Pennsylvania, in his report on the work of the American Friends Service Committee said, "Goodwill is news. The contribution of the Religious Society of Friends in the world today lies in a wholly new approach to areas of tension and friction, an approach based on moral and religious grounds. We are a small denomination with a large opportunity.

"Most peace groups are suspected of Communism but Friends so far have been free of such accusations, so they are in a unique position to continue trying to find some basis for understanding between Russia and the Western world."

A letter from John Hobart, written from Berlin where he was observing the Whitsuntide Communist Youth rally, pointed out that German youth is betrayed by every un-Christian act that we permit, and that German young people will follow whichever group most closely follows its preaching in action, whether it be East or West.

Edna W. Morris reported on the work of the Indian Affairs Committee of Philadelphia Yearly Meeting; Joseph Karsner spoke of the work of the Friends General Conference, and also of the American Friends Fellowship Council.

All of the visiting Friends at the 1950 Yearly Meetings were from the United States. Besides those already mentioned were Levinus K. Painter and his sister, Anna Painter, of Collins, New York; Anna Cooper of Columbiana, Ohio; Russell E. and Mary Rees of Chicago, Illinois; and Russell Rees' sister, Alice E. Rees of Vermillion Grove, Illinois. Royal and Bill Buscombe of Princeton, New Jersey, formerly of Canada, were present during the latter sessions.

Russell E. Rees gave three talks at Yearly Meeting, including the Sunderland P. Gardiner lecture on First-day Evening.

His topics were "Restoring the Tarnished Lustre of our Faith," "Man's Need and God's Supply" and "The Imperative of Christian Education."

On the evening traditionally given to some topic in the Mission field, Mildred Fahrni, delegate of the Fellowship of Reconciliation and of the Society of Friends in Canada to the India Peace Conference, spoke on "The Outreach of the India Peace Conference" and Rev. James M. Finlay, outstanding Canadian pacifist pastor of the United Church of Canada, reported on "The Outreach of the Detroit Conference on the Church and War."

Canadian Friends concern for the unity of the three groups in Canada was discussed but no action was taken toward further organic unity.

Because the group was small, not more than fifty present at most sessions for business, Friends became better acquainted with each other and with visiting Friends. After the evening meetings, a gathering for tea and friendly talk was held in one of the small common rooms of the college.

Three members of the Friends Service Unit who recently returned from China arrived during Yearly Meeting and spoke to the gathered group informally after dinner one evening. Douglas Clifford, a doctor from New Zealand, who spent four years in Friends work in China, spoke of the past and continuing work of the China Unit. Hubert Wong, who is studying in the United States now, was introduced, and Frank Miles, American member of the China F. S. U. for four years and director of the Unit for eighteen months, spoke on the political situation in China.

JUNIOR YEARLY MEETING CONCERNS

Read by Peter Kiger

These concerns were brought before the adult Yearly Meeting by Indiana Junior Yearly Meeting.

1. We are concerned that we have a Junior High class next year,
2. That we meet for five days next year instead of four days,
3. That we give our hearts to Jesus, help others, and become better Christians,
4. That people do not become intoxicated,
5. That teachers in Sunday Schools prepare material in which we are interested,
6. About methods to help stop the war,
7. That we get better acquainted with other Friends,
8. That all families have more good times with each other,
9. That drivers of vehicles drive carefully,
10. That more boys' and girls come to Junior Yearly Meeting next year.

NEW JUNIOR YEARLY MEETING IN INDIANA YEARLY MEETING

The 130th annual session of Indiana Yearly Meeting was held August 22-27, about one month earlier than usual. The earlier date was chosen in order to make possible the attendance of children and young people, who have usually been in school during previous Yearly Meetings. There was good and sustained attendance until Saturday morning, when attendance was small.

The change in time made a Junior Yearly Meeting possible. There was an enrollment of ninety-three children. This Junior Yearly Meeting, the first attempted by Indiana Yearly Meeting, was one of the outstanding features of this year's sessions. The program had been prepared with care by experienced Friends, under the direction of Olaf Hanson and Beatrice Carmine. Each morning began with a joint worship service, when Ernest Lamb gave talks suitable to both children and adults. The remainder of the day was spent in study, visits to interesting points in Richmond, play and Junior Yearly Meeting business.

The program of the adult Yearly Meeting was arranged so that the business was cared for in the afternoon, thus giving the morning over to spiritual life and activity. There were three important addresses, each followed by a discussion of some length. Murray Johnson, pastor of First Friends at Marion, spoke on "The Immediacy of God." Robert Jones, pastor of Muncie Friends Meeting, spoke on "God in the Present Crisis." "God Working Through the Church" was the subject of Furnas Trueblood, pastor of West Richmond Friends Meeting.

The Quaker Lecture, which has been printed, was given by Norval Webb, pastor of First Friends Meeting in Richmond. His address added much to the life of the Yearly Meeting and was deeply appreciated by all.

White's Institute, a boarding school located near Wabash, was one of the chief concerns of this Yearly Meeting.

A new parsonage there has recently been completed. The children of the school presented part of a centennial pageant. There was high commendation for the work being done at the school and deep interest in the new venture of a resident pastor.

Another report which was received with enthusiasm concerned the Quaker Haven project. Six additional wooded acres have been purchased, six cottages for girls have been built, and more land to be used for boys cottages has been secured. Plans are on the way for joint ownership of Quaker Haven by Indiana and Western Yearly Meetings.

Dr. William McKinney, Secretary of Men's work for the Disciples of Christ in Detroit, gave an enthusiastic and provocative address at the men's banquet, which was attended by two hundred fifty men. Jesse Fox, Superintendent of the Muncie District of the Methodist Church, gave an address on Tuesday night.

There was definite concern in the Meeting on Ministry and Counsel for great unity and real advance in the work of the Yearly Meeting. The continual loss in membership is cause for concern, and there are instances of division in some meetings and lack of spiritual life in others. Fred E. Smith, veteran pastor in the Yearly Meeting, made an impassioned plea for new life and loyalty to the Yearly Meeting in an address on Monday night.

A large audience listened attentively and worshipfully to Ernest Lamb on Sunday morning. Herbert Huffman, pastor of First Friends in Indianapolis, spoke in the afternoon.

While there was evidence of new life in and concern for the Yearly Meeting, business was slow and not too lively. The large audience made general participation difficult. Not much time was given to the work of the American Friends Service Committee, the Korean Situation with its threat of world war, or the interests of peace education.

WILLIAM J. REAGAN

FIVE YEARS MEETING

(Continued from page 296)

terms of varied cultures—has been necessary. That is a permanent requirement well-fitting the need to understand the dimensions of our task. The kingdom of God is greater than our systems of a day. We must still follow Christ, but he leads us to new and alluring paths. We have a changeless Christ for a changing world.

(To be continued)

NORTH CAROLINA MEETS FOR 253rd ANNUAL SESSION

North Carolina Yearly Meeting, in its 253rd annual session held at Guilford College August 7 to 12, was the most inspiring and probably the most largely attended session in many years. The reports on spiritual condition were very encouraging; enough so that they called for words of commendation. The spirit of unity is found in large measure among Friends.

There is evidence of thriving Sunday Schools and an ever increasing number of Vacation Bible Schools. We were told of meetings that have had a larger participation in meetings for worship and an increase in family devotions. There have been more study courses in Quakerism this year and more individual devotional reading. It was encouraging to hear of increased vitality in Meetings on Ministry and Counsel and in some places improvements in race relations. There were many reports of building programs that tell of growth and a greater outreach. Reports of vigorous work on Quaker Lake Conference Center thrilled us very much. An increase in membership, the establishment of a new Monthly Meeting, and nineteen young people looking forward to full time religious work tells of growth and causes us to be grateful.

Three young men, Norman Carter, Robert Green and John Pipkin were recorded as ministers in the Society of Friends during the sessions of the Yearly Meeting. Already these young men are rendering valuable service as pastors of some of our Meetings.

The following concerns were given great emphasis during our sessions: (1) The primacy of worship in Quaker life. (2) The need of an active monthly meeting for business. (3) The great necessity to keep our peace testimony clear. (4) The urgency for personal integrity on the part of every Quaker. (5) The ever present need for training in Quakerism. (6) The great opportunity we have to develop our spiritual life and strength through regular study of the Queries. (7) The significance of Quaker Lake as a Conference Center in North Carolina. (8) The necessity to know the Yearly Meeting program and cooperate with committees and boards as well as personnel in the carrying out of the program. (9) The open doors that are ours on our many mission fields that require the prayers and the labors of our hearts and hands as well as the sharing of our resources both material and spiritual. (10) The great privilege that is ours as a Society to continue to support the work of the American Friends Service Committee and the Friends Committee on National Legislation.

The Yearly Meeting is blessed with nearly two thousand young people who are engaged in one way or another in Young Friends activities. They, as a part of the nine thousand who are enrolled in our Sunday Schools, are the Yearly Meeting's greatest asset. Friends were inspired and thrilled by their reports, their work and their programs.

Guilford College day was an inspiring one for it brought reports of steady growth and increased efficiency in preparing young Friends for the larger work they will be carrying in a few years. The place and service of Guilford College in North Carolina Yearly Meeting is one that is deeply appreciated by Friends generally. The leadership which Clyde A. Milner and his faculty are giving has shown marked improvement in the college during the past decade.

Visiting Friends as well as members of our own Yearly Meeting helped us to clear our vision and lift our spiritual sights by their challenging messages and deep concerns. R. Ernest Lamb bid us to become "partakers of the divine

NORTH CAROLINA YEARLY MEETING CHALLENGED BY QUERIES

1. If Friends accept the fundamental Christian doctrine of the Fatherhood of God and the brotherhood of man, can we believe that, in the sight of God, any of his children are less worthy because of their race, and can we give support to the idea of racial superiority?

2. If Friends accept Jesus' teaching that we should love our neighbors as ourselves, how can we tolerate the legal requirements which divide men on the basis of race, and subject our Negro neighbors to adverse conditions?

3. If Friends intend to preserve the democratic heritage of Quakerism, how can we participate in any practices which deny Negroes the same political, economic, educational, and cultural opportunities which we enjoy?

4. If Friends still believe that there is that of God in every man, how can we fail to respect the spark of divinity that is in all persons, regardless of race?

5. If Friends accept the sacredness of individual personality, must we not immediately be active in removing segregation and other discriminations and creating conditions which allow full development of personality and talent in all men?

Realizing that these matters involve intense and deep-seated feelings, we pray that Friends will seek divine guidance and assistance in the work of removing those things which are unacceptable to the Christian life.

Social Order Committee
Peace and
Friends Service Committee

nature." Harold Tollefson would have us evangelize by an evangelism that is the expression of the breadth and depth of God's love. Raymond Binford yearns to belong to a "Fellowship for peace." Raymond Wilson charged us that we should be increasing our efforts to halt the war in Korea, either through the United Nations or by utilizing the good offices of countries like India.

Reports from Isaac Harris, Executive Secretary, and from Ruth Day, Field Secretary for the Young Friends Board and the Board on Christian Education, were inspiring and encouraging. These two Friends have done a tremendous amount of work for and in the Yearly Meeting during the past year. They presented the Yearly Meeting with a five year program as follows: First Year — Emphasis on our basic faith and organization. Second Year—Outreach at home and abroad. Third Year—Christian Nurture through Home, Meetings, Camps and Conferences. Fourth Year—Social Action in the fields of Peace, Temperance, Race and Prison Reform.

B. Russell Branson

CHRISTIAN SOCIAL ACTION IN WILMINGTON YEARLY MEETING

Wilmington Yearly Meeting met in its 59th Annual Session, Eighth month 15-20, and was brought to see the need for a genuine spiritual commitment which would imbue us with power and zeal to try to *live* our testimonies.

The Junior Yearly Meeting, with better attendance than usual, held, as always, an important place in the life, spirit, and forward look of the Yearly Meeting.

Friends were led in their thinking on the Advance and the Five Years Meeting by Harold Tollefson; on Christian Education by Russell Rees; on Young Friends work by Leonard Hall; on Missions by Howard Yates; on the World Committee by James Furbay; on the American Friends Service Committee by Robert McCoy, Paton Crouse and Clarence Pickett; and on the Friends Committee on National Legislation by E. Raymond Wilson. Ministers in the Yearly Meeting were leaders in the worship periods with the exception of Herbert Huffman, who brought the Sunday morning message.

A dinner meeting honoring Clarence Pickett and Raymond Wilson provided time for a more intimate discussion of the problems confronting us. The Society of Friends Women held their Annual Dinner Meeting for further thought on their important work. The men also had a banquet, considering a Men's Movement in the Yearly Meeting, and the Rural Life Association, which was represented by Ernest Mills.

When the representatives reported a need for more money at hand in the allocation of funds to the work of the Yearly Meeting for the coming year, Friends responded quickly to this need in the face of the meeting.

Two ministers were recorded: Warren Griffiths of Wilmington College, and Mary Cochran, Westboro.

By direction of the Yearly Meeting, a telegram was sent to Secretary of State Dean Acheson, encouraging him to give favorable consideration on the part of the United States and through our representatives to the United Nations to the proposal for mediation of the Korean situation, made in the United Nations by Sir Benegal Rau of India.

Letters were directed to be sent to Senator Brien MacMahon in commendation of his disarmament proposal, and to our Senators, encouraging favorable action by them on these disarmament proposals.

A Statement reaffirming our faith in Christ's way of settling differences, presented by the Peace Committee, was adopted by the meetings after due consideration. Delegates to the Five Years Meeting were appointed, and arrangements were made for a committee to have under advisement the delegates to the World Conference in 1952.

Emphasis was given to the international aspect of Wilmington College with its large number of foreign students. The responsibility was laid upon Friends to give more attention to the development of a sense of the importance of Quaker testimonies in Education, for in all Church related colleges, the gap tends to widen between the college and the Church (or the meetings), unless those under whose auspices it is, carry a deep concern for the life and spirit of the institution. President Samuel Marble presented the report on Wilmington College.

Information about Friendsville Academy was brought by Frances Dunlap. Friendsville is entering the year with new plans and with hope that the school may fill its rightful place. The Yearly Meeting is encouraging every Meeting to set aside two Sunday services for consideration of education as related to these two schools.

There was real concern for Friends to be able to give hope and faith that something can be done through mediation and arbitration to terminate hostilities and to help in the formation of a truly Christian society. "Man has never exhausted the Divine Spirit."

M. Elsie McCoy

NEW MONTHLY MEETINGS IN WESTERN YEARLY MEETING

Western Yearly Meeting convened in its 93rd assembly, August 14-20, with Marcus Kendall as Presiding Clerk. The week of fellowship, business and worship opened with the reading of John 12, 27-37, stressing particularly, "And I, if I be lifted up from the earth, will draw all men unto me."

Clarence E. Pickett gave the Quaker Lecture on "The Meaning of Membership in the Society of Friends." He indicated that through this great and sacred tradition we are a part of the stream of inner spiritual religion, a pervasive religion invading the whole of life and transforming it.

Other visitors from outside our area who gave valuable service were: James Furbay, who presented the plan for the World Conference to be held in Oxford in 1952; Harold Tollefson, who brought the program of the coming Five Years Meeting; C. Lloyd Bailey, who reported the current problems of the Friends Committee on National Legislation; A. Ward Applegate, who made the address on "Advance with Christ in the Mission Church"; Stanley Hamilton of the Rural Life Association; Robert Jones, who spoke for the committee on Christian Education; Leonard Hall, who gave the address on Young Friends evening; Mary Jane Saeger, who told of our work among the Indians of Oklahoma; Violet Linton, who represented the field in Monroe County, Tennessee; Merle Davis, who conducted the workshop on Missions; Charles Johnson, who addressed Western Churchmen; and Norval Webb, who brought the message for the Sunday afternoon meeting for worship.

Two new Monthly Meetings have been established, one at Milwaukee, affiliated with Chicago Quarterly Meeting and Illinois Yearly Meeting, and one at Bloomington, initiated by members of Indiana University and belonging to Blue River Quarterly Meeting.

At a special session conducted by Mary Hiatt, three new ministers were recognized for recording: Claude Myers, Vermilion Quarterly Meeting; Merrill Ford, Kokomo Quarterly Meeting; William A. Wagner, Jr., New London Quarterly Meeting. This service was followed by an address by Russell Rees, Chairman of the Yearly Meeting Executive Committee, on "Restoring the Tarnished Lustre."

A goodly number of young Friends were in attendance, and participated in various phases of business. Eagerness was expressed in their interests. One hundred and fifty younger boys and girls met in Junior Yearly Meeting un-

der the direction of Martha Barker.

The report of the Trustees of Earlham College brought gratifying news of the development of the institution. President Jones announced that the work on the Stout Memorial Meetinghouse will be shared in by members of Indiana and Western Yearly Meetings, alumni and friends of the college. The report of President Jones was made vivid by a panel discussion in which questions were answered by six members of the Earlham faculty.

William W. Clark, headmaster-elect of Oakwood School, and known to Friends through his articles on "Levels of Prayer" in the AMERICAN FRIEND, led the daily devotional hour and spoke in the eleven o'clock meeting for worship on Sunday. He showed that our basic needs can all be resolved to a single solution—God.

The report of Glenn A. Reece, the Yearly Meeting Superintendent, indicated the many channels in which he has lent counsel and guidance in the limits of our society and in allied activities. Appreciation of his devoted, wise spiritual service was given general voice.

THEY TOO LOVE PEACE

(Continued from page 297)

claration was read to hundreds of thousands of people who had gathered for the event. Word of the action spread like wildfire all over the country. Everywhere groups of exulting Koreans raised the cry of "Manzai," which means "Korea shall be free for ten thousand years."

At first the Japanese were caught badly off balance. They quickly retaliated with a campaign of most brutal and ruthless suppression of the revolt. All accounts agree that the brutality of the Japanese police and constabulary was met by the demonstrators nonviolently. The crowds neither fled from the police nor attempted to strike back. Thousands were arrested and beaten. Hundreds were killed.

Through it all, the hopes of the Korean people were high because they felt that their cry for freedom would be heard by the peace makers meeting at Versailles fashioning the Versailles Treaty. Unfortunately, the Koreans reckoned without the capacity of statesmen who hear only that which they wish to hear. Their cries for freedom were not heard. Their pacifist revolt was put down and there followed a period stretching until 1945 in which Korea was completely in the hands of the Japanese authorities.

STEWART MEACHAM,
For the *Friends Committee on National Legislation*

Reflections From London

By George H. Gorman

LAST night the British Prime Minister, Mr. C. R. Attlee, in a broadcast talk to the nation announced considerable increases in the pay of regulars in the forces. At the same time he spoke of the Government's decision to extend the period of national service from eighteen months to two years.

Soon after the broadcast, the Conscription Group of the Friends Peace Committee issued the following statement to the press in this country: "The extension of conscription is one form of rearmament and war preparation; but it is the one that most invades the individual conscience and moulds a war mentality. We reaffirm our conviction that conscription is an evil thing that adds to the burden of suspicion in the world and is in danger of becoming accepted as inevitable in our national life.

"While recognizing the tyranny of any totalitarian system we deplore an answer by our nation that carries us along the same path by conscripting youths to fight abroad even before they have the vote, and by overriding the decency and kindliness of ordinary people by training them for war. Evil will not cast out evil: mankind must seek God's guidance in learning to overcome evil with good."

The Peace Committee have endorsed this statement and passed it on to Meeting for Sufferings, where it is almost certain to win the approval of Friends generally.

British Friends have watched with considerable anxiety the developments in the crisis arising out of General MacArthur's statement to the gathering at Chicago, of his views on the position in Formosa as a vital centre of American strategy in the Far East. They have never felt particularly happy over the action taken regarding Formosa at the time of the invasion of South Korea, and General MacArthur's statement greatly increased their anxiety. The swift and courageous action of Mr. Truman in setting forth American policy in his letter to Mr. Warren Austin has done much to allay the fears not only of Friends in this country but of the general public.

The fact that units of the British Army have now landed in Korea and are engaged in the fighting has brought home to the people of this country a recognition of their responsibility for the general conduct of the war. As far as Friends are concerned, this has found expression in the growing anxiety of Friends over the moral deterioration in the Korean conflict and the world situation. Many Friends are horrified at the policy of wide-spread bombing undertaken by the United Nations forces, and troubled by the increasing bitterness which has been stimulated by the rapid spread of atrocity stories.

THE 1952 CONFERENCE

The war in Korea has naturally dominated the subjects of these notes, but it must not be thought that the attention of Friends in this country has been solely upon the war. It was good, for example, to meet so many Friends from overseas at Oxford in July for the meeting of the planning committee for the 1952 World Conference. Since that gathering, much work has been done on the preparation of the first of the two study booklets, which will be issued soon. Incidentally, D. Elton Trueblood has devoted a great deal of time to this work. Plans are also being made for Commemorations to be held in the Northwest of England just after the World Conference, as 1952 will be the Tercentenary of the birth of the Society of Friends.

It is hoped that Friends may be accommodated in small groups in the area where many in the Seventeenth Century first heard the Quaker message. Arrangements will be made for visits to be paid to places rich with historic associations of Quakerism.

FIVE YEARS MEETING EXHIBITS

With James R. Furbay as chairman, a committee on exhibits has been appointed to set up for the Five Years Meeting sessions a display of books, departmental works and other items of interest to Friends. The entire new recreational room at the Meetinghouse will be used for this purpose. It will be one of the leading services rendered at the sessions, including the sweep of missionary work, Christian education, etc.

The committee hopes that Friends of our meetings will make suggestions and cooperate in making this display a significant service. Local and Yearly Meetings are encouraged to send samples of their bulletins and other regular publications circulated in the Meeting or Yearly Meetings to the committee for the Five Years Meeting sessions. This will afford pastors and others the opportunity to profit by the work and experience of others.

Address communications to James R. Furbay, Friends Central Offices, 101 South 8th Street, Richmond, Indiana.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For October 1—What Is Christian Living?

Matt. 5:13-16, 20; Phil. 1:27-30;
I Thes. 5:15-23; James 1:22, 26, 27

The coming quarter we are to have as our central topic, "Growing in Christian Living." The materials will be drawn from the New Testament, of course, and will lead us to look at many things which are familiar, perhaps all too familiar. One of our problems will be to make these familiar words come to new life. We assume that we know what Christian living is, and probably most of the people who read these words assume that they are Christians. But would it be fair to ask, what kind of Christians? Are we babes in Christ, or adolescents, or mature and full grown men? Have we reached that fullness of the stature of Christ? If we have not reached such maturity and fullness, how may we grow in grace and knowledge and practice of the Christian virtues? I shall be writing only for those who propose to so grow, and I have no words to offer to those who suppose that they have already attained that fullness.

First let us remember how often Jesus was asked some question about the religious life, and how often he replied, not with an abstract definition or theoretical proposition, but with an illustration. "A certain man went down from Jerusalem to Jericho and fell among thieves." A priest, a Levite and a Samaritan came by, and duty is illustrated in the behaviour of these men. Or again he said, "A sower went forth to sow"; or a man of wealth divided his property; or a housewife lost a coin and hunted for it; or a father had two sons and divided his property between them.

There is very little of what can properly be called abstract teaching in Jesus words. Definitions of religion always frighten me a little. Most of the definitions leave out so much. A definition is to religious experience what a statue is to a person; it may resemble the original a little, but no one would ever mistake the one for the other. The person is living, the statue is dead. So too the experience of religion is life, the definition is bloodless and dead.

If we are not completely calloused in spirit the reading of the Sermon on the Mount must scare us just a little. It is so foreign to our way of living. Meekness, mercy, purity, peacemaking, patient endurance under persecution, are according to Nietzche, and in fact to many of us, the marks of weakness and not of strength. To say that those who practice such extreme virtues are the salt of the earth and the light of the world is to make a bold statement. In comparison it is so much easier to "hold sound doctrine," to recite a creed, or to go through a dreary ritual.

The passages of scripture given should be read with the thought in mind that religion, at least the Christian religion, leads to a way of life. Men are to walk worthy of the Gospel. They are to accept suffering "for His sake," they are to do good to one another, to rejoice, to pray unceasingly, to test everything and hold on to what is good, and to be doers of the word, not just hearers. Their religion is to come out in good deeds, not just in emotional explosions. And always Jesus traced his ideas of what is expected of man, to the character of God. To do less than love enemies, forgive offenders, aid the helpless, care for the unfortunate, is to demonstrate one misunderstanding of God's nature. The highest admonition Jesus could give was this, "Be ye perfect as your Father in Heaven is perfect." By your lives you are to show the world that you are sons of the Father.

Questions:

1. Why did Jesus find fault with the Pharisees? What was the basic difference between their religion and that of Jesus?

2. What do you understand to be the meaning of Christianity as a "way of life."

For October 8—Personal Commitment To Jesus Christ

Matt. 16:24, 25; Mark 1:16-20;
Phil. 1:19-26

One of the worst enemies of religion is fog. Rufus Jones called it low visibility. And I think it was Studdert Kennedy who said that the trouble with the church was that it had made a one hundred percent commitment to a ten percent Gospel. Dr. Branscomb reminds us in his *Teaching of Jesus,* that you cannot know how Jesus taught or what he proposes without careful study of the record. If we are not willing to do this, he says, we have no right to call ourselves disciples of His, nor to assume that our programs are inspired by His Spirit.

Another disservice men do to Christ is to break him up into little pieces, and then try to claim loyalty to the pieces. Here for example is one who wants to make two Christs, one who is a theological figure, and one who is a teacher of a way of life, then to claim undying loyalty to the theological figure, but open difference of opinion with his teaching. Have you even met a person who wanted to claim Christ as Savior, but who in the same breath said that is is impossible to love your enemies, or go the second mile, or forgive the unlovely person who sins against us? If He was wrong in what he said, in the values upon which he built his life, how can we be sure he was worthy of loyalty in other ways?

We are being disturbed today because other ideologies are able to command such complete allegiance from their followers. During the last war we remarked upon the almost blind loyalty of men to Nazism and Fascism. Communism seems able to solicit a similar faith and almost reckless daring. But as a matter of fact Christianity outdid them all in claiming men's whole lives in its great first century. Every man who embraced Christianity in that first century did so knowing he counted his life cheap in so doing. To make saving one's life the first concern was to turn ones back upon Christianity, while to venture everything for Christ was to find the way to life in its fullest degree.

Christ has driven a two-edged sword into the great moral issues of the world. You cannot be on both sides at once. Studdert Kennedy wrote: "I know that both are there, the battle set, and I must fight on this side or on that; I can't stand shivering on the bank, I plunge head first."

Events seem to be pushing us to a similar conclusion. How do we stand in relation to Christ? Are we with him in his dream of a redeemed humanity, or are we to be counted among his enemies who seek special privilege for certain groups? What kind of commitment are we ready now to make? Are we too ready to plunge, head first, to "bet our lives on Christ, Christ crucified"? Such is the need of our time.

Questions:

1. Why has commitment to Christ meant such different things to different people?

2. What in your opinion is a kind of minimum commitment demanded of Christian people today?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

OBSERVATIONS ON KOREA

Positively, the action of the United States in respect to Korea marks a shift in some attitudes of the administration toward our foreign policy. We begin to recognize the necessity and desirability of placing responsibility for some decisions and problems in the United Nations. Prior to this time, the major decisions of American foreign policy since 1945, have been made independently of the United Nations. The Truman Doctrine, aid to Greece and Turkey, the North Atlantic Pact, and the Economic Recovery Program for Europe have been unilateral decisions of the United States. There has been a marked reluctance on the part of the State Department to turn responsibility to the United Nations, in many of these problems. In part this new direction in foreign policy is a result of our recognition that we are not able to contain Communism in every area of the earth by military means. It may reveal that the United States is now willing to accept it's share of responsibility as a *member* nation of the United Nations.

Secondly, it is good for the United States to be saying that its purpose is opposition to aggression, not merely opposition to the Soviet Republic. Our position in this regard may be made somewhat ambiguous by the government-sponsored loan to Spain and other actions which have supported extreme rightist governments among some of our allies. However, declared opposition to aggression on the part of any country is a long way from being a positive program for peace and freedom for the entire world.

Thirdly, and beyond the superficial reporting of the daily press, there is yet another observation on the positive side that needs to be made. In the action of the United Nations and the statements made since that time, there is an indication of a greater respect on the part of the peoples of the world for the concept of a world law and government enforcing that law. With all of the difficulties of enforcement, it must be recognized that until there is this acceptance by the peoples of the world of the concept of law and government on a supra-national level there can be little hope for deliverance from the burden of militarism and competitive national armies.

Negatively, we must say that the United States has made its position in Asia less clear than it might be as a result of the Korean action by the accompanying statements and policies in connection with Formosa. The President announced on January 5th that we would follow a policy of "hands off" in the Chinese Civil War between the Communist Peoples' government and the Nationalists' headquarters on Formosa. On June 27, along with the action taken in Korea under the direction of the United Nations, we temporarily, at least, intervened in that civil war. We ordered the seventh fleet of the U. S. Navy to guard Formosa against invasion by the Communist forces and instructed the Nationalist forces on Formosa to halt their sea and air raids against the Communist controlled Chinese mainland.

Over against this action by our government, Gromyko, Soviet Deputy Foreign Minister, is quoted on July 4th as saying "the Soviet government is persisting without change in the policy of . . . non-intervention in the internal affairs of other states." Our being thus on the defensive in respect to this action, results very largely from our lack of a positive policy in regard to Asia. This lack of declared policy has been one of the biggest mistakes that we have made in respect to the Korean situation.

The President's statement of our policy in Korea is actually only a counter-propaganda statement that we wish freedom for people of North Korea and South Korea, that we are not imperialist in our actions there. The possibility of making of the Korean affair anything positive depends upon our preparing and presenting to the world a positive statement of our policies and purposes respecting all of Asia. Many people who are calling for mediation in the present situation fail to recognize that without such a positive policy, we should enter any such mediation negotiations on the defensive and prepare only to present expediencies of a military character.

This immediately confronts us with some of the thorny questions: our support of Bao Dai in Indo-China, and the problems of our relationship to the Chinese Communist government. If we persist in saying that these questions cannot be solved or approached until the aggression is halted and the forces of Northern Korea are returned behind the thirty-eighth parallel, we shall have committed the same error of "unconditional surrender" which brought us to the close of World War II with no positive policy of building a peace. We have faced repeatedly crisis situations which have not been met with moral principle and integrity.

* * * *

Faith, Purpose, and Power

These words are the title of a new book by James P. Warburg, who gives it the following sub-title, "A Plea for a Positive Policy." Building around a statement from Abraham Lincoln, the author points out "where we are," "whither we are tending," "what to do," and "how to do it."

After a brilliant analysis of the United States' tremendous power-potential without purpose and the tendency toward war or a garrison state as we follow the pattern of foreign policy that we have followed up to now, he presents a three point program for the achievement of our real purposes and desires in the world.

He first points out what we must not do, rearm Germany or Japan. Two positive points are: (1) Freedom from fear, the political challenge of today. This political challenge is to arrive at a stage of peace based upon mutual consent of the peoples of the world, involving universal disarmament based upon universal law and law enforcement. He does not dodge many of the ticklish questions related to the achievement of this purpose but challenges our hearts with the necessity and the rightness of the proposition. (2) Freedom from want, the economic challenge. This entire chapter is based upon the following statement: "the world is economically one world, no matter what may be the obstacles to political unification. It is not *becoming* one world; it *has become one indivisible economic entity.*" As a former investment banker, the author speaks with clarity and with considerable authority in this realm.

He points out the need for psychological disarmament as well as military and economic disarmament. This book is not just another panacea for crisis situations which we as a nation face now, though it speaks to our condition. In the words of a sentence in the postscript we find this, "even if it were already too late to avoid another world conflict, we should need these affirmative policies as our war aims, in order not to fight and win just another war of survival."

Order it. Study it. It makes sense. Publication date September 21. Price $2.00. Order from Friends Book and Supply House.

WILLIAM MERTON SCOTT

Friendly Life — Far and Near

Murray C. Johnson, minister of the Adams Street Friends Meeting in Marion, Indiana, is the new clerk of Indiana Yearly Meeting, following the resignation of Leslie Frazer.

* * * *

Allen Bowman, former Friends pastor at Alva, Oklahoma, has been appointed instructor in the Bible Department of Friends University. He is a graduate of Asbury College and Asbury Seminary.

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Ellen Stanley, member of Wabash, Indiana, Monthly Meeting and Earlham graduate of 1944, will serve as reference librarian at Earlham this fall. She has been with the library staff of State College in Pennsylvania.

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Landrum Bolling, former Earlham Professor, is returning as Professor of International Law after serving for a year as a director of Overseas News Agency. He and his wife, Frances Morgan Bolling, are members of Montclair Friends Meeting, New Jersey.

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Sixteen past and present members of the staff of the Allotments Committee of London Yearly Meeting gathered at Friends House in London on August 1 to celebrate Joan Mary Fry's 88th birthday and Fred and Florence Dodson's Golden Wedding.

* * * *

Kaimosi Friends Boys' School won first place in three classifications of choir work at the Nyanza Musical Society's Festival. One of the great cultural occasions in the colony of Kenya, the Music Festival features competition among choirs of African schools. Kaimosi School won over all other male choirs in the 1949 Festival also.

* * * *

Walter W. Arndt, former Friendsville Academy teacher, will become Professor of Languages at Guilford College this fall. Educated in Europe and America, Walter Arndt has taught at the American College of Istanbul, and served as a military official in the near East.

* * * *

Esther B. Rhoads, missionary and representative of the AFSC, Japan Unit, reports that all missionaries lose their Army Post Office privileges on September 1. Mail to her should now be addressed: 14 1-Chome, Mita Dai Machi, Minato-ku, Tokyo, Japan.

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Growing out of the concerns developed in the American Young Friends Conference held at William Penn College in 1949, another is planned for August 27 to September 1, 1951, at Wilmington College. Initial publicity in the securing of finances and arousing interest is underway, with Richard Eastman as Chairman of Publicity.

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Levinus K. Painter, Collins, New York, is serving as Western New York Area Supervisor of the 1950 CROP campaign. This plan of gifts in kind, largely surplus commodities, is only in its second year of operation in the state. Wheat, dried apples, jams and jellies and powdered milk are being contributed by various counties. The campaign, already completed in the township of Collins, netted sufficient funds to secure a car load and a half of powdered milk at Government surplus prices.

* * * *

Philip Griffin of Goldsboro, North Carolina, has accepted the position of Minister of the Worcester, Massachusetts, Meeting. He will take the place of Harold Walker, who goes to Europe on a fellowship to study at Edinburgh. Philip and Grace Griffin and their three year old son will begin their new service during the latter part of October.

* * * *

The last one room school house in Connecticut, recently abandoned, has become the new meetinghouse of Stamford Preparative Meeting. The meetinghouse, just outside of Stamford, has a rural setting. It was built about seventy-five years ago. Stamford Meeting, organized in 1948 at the home of John De Forest, has been meeting at the Stamford YWCA. The meeting is now active in raising funds for the purchase price of the former school.

* * * *

The annual September meetings of the American Friends Service Committee will be held on September 22 and 23 at the Friends Meetinghouse, 15th and Race Streets, Philadelphia. The program theme this year will be "Working for Peace in These Times." Dr. Mordecai Johnson, President of Howard University, will be one of the principal speakers. There will also be first-hand reports on AFSC projects in the United States and around the world; and a progress report on the Committee's work in the field of international relations. The sessions,

THE SILENT MEETING

The hum of friendly voices stills. For now
The time to settle into Meeting nears,
And silence comes upon the Meeting House.
Not silence that is emptiness and void,
Nor restless, waiting for some act or move;
Instead a covering of silence rests
Upon the hearts and minds assembled there,
Where open hearts may wait for that of good
Which is within their reach to apprehend.
Though one may meditate alone on good,
Within this deeper silence there is more.
One voice alone may sing but melody,
However fine and true the song may be;
But if it blend with other voices, full
And rich in harmony, or with the tones
Of orchestration giving full support,
Its music is enriched, its vision plain.
The meditation of one heart alone
Has but that one heart's theme to amplify,
And yet, accompanied by other minds
Who seek a common key that will resolve
All dissonance, it reaches far beyond.
The deep sustaining chords may be a soul
Sure, firm, and strong; the flash of insight clear
A solo voice; while each response of soul
To other souls forms interplay of theme
Within the pattern of harmonious whole,
And thus creats a vibrant living silence
Which reaches to a spirit polyphonic
Where that of God which is in every man
Is multiplied in each who shares the hour.

A handshake breaks the Meeting. Then the world
Of time and things returns to bear upon
All hearts and minds. Serenity remains.

MILDRED J. DOTY

which will begin at 7:30 p.m. on Friday, are open to all who are interested.

* * * *

Thirty-five members of the Friends Church in Wabash, Indiana, have sent letters to the President protesting against the use of atomic weapons. Their statement is: "I want to join with the International Red Cross in its protest against the use of atomic weapons. I want to urge the acceptance of the Quaker proposal to cease production of all atomic weapons, and place the existing stockpiles under the United Nations seal pending negotiations for agreement with other nations."

* * * *

Hubert W. Peet, recently retired editor of *The Friend* (London), was honored at a gathering acknowledging his eighteen years of service as editor. One of the Trustees, Alfred W. Braithwaite, said that it had been something of a revelation to many Quakers to discover that it was possible to combine the standards and methods of modern journalism with good Quakerism. Hubert Peet spoke of his satisfaction that he had been able to place his experience as a journalist at the service of the Society of Friends. He referred to the change of emphasis in the Society, especially since 1920, when "works" were values; now more emphasis was laid on "faith," especially the Christian content of the Quaker faith.

* * * *

Elfrida Vipont Foulds, an English Friend and author, will visit in this country during Five Years Meeting time. She will speak to local meetings during the days immediately preceding the sessions in October. Her subjects will include general education, stories for children, and such addresses as "The Significance of 1652 in Quaker History," "Quakerism and the Arts," and "The Challenge of Our Heritage." An author well known for her Quaker books for children, she has recently published a small pamphlet on Margaret Fell, "Lily Among Thorns." Two other recent books, published by Oxford University Press, are "Sparks Among the Stubble," a collection of biographical stories of Quakers for young readers, and "Blow the Man Down." Her best known book is "Colin Writes to Friends House."

POETRY CONTRIBUTOR

MILDRED JESSUP DOTY—690 Ackerman Road, Columbus 2, Ohio.

Friendly Fellowship

QUAKER HEIGHTS, IOWA — The new Friends camp center in Iowa has been used this summer for two youth conferences. The Men's Extension Movement in Iowa, which is largely responsible for this project, is continuing to develop the camp site. Five cabins have been built by monthly or quarterly meetings; three more cabin sites have been selected by other meetings.

* * * *

XENIA, OHIO — The work of the Friends Church at Xenia, Ohio, has made a good record for the year just ending, with church and Bible School attendance showing good growth. On Sunday, August 27, the young people had charge of the entire service. The choir provided special music. A women's trio gave two appropriate numbers. Burton Ferguson, who will enter Earlham this fall, gave a well prepared and interesting message. Ten young people of the church who are to enter college and nurse's training this fall were honored with a dinner at the country home of Larsh Ferguson.

God is one who can never be sought in vain, even when He cannot be found.

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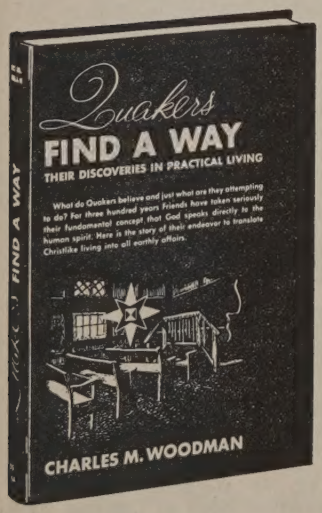
By Charles M. Woodman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SPANNING HALF A WORLD

(Continued from page 297)

which, for a time, seemed as unstable as the bucking plane had been.

Incredible that the flight from New York to Nairobi, half a world apart, was completed. From 11:15 a. m., Monday, to 12:45 noon on Wednesday, with eight hours lost on the way, and as many more spent on the ground; Newfoundland, Shannon, London, Khartoum, Nairobi in two day's time, and so little seen of any!

Now Nairobi was to be the exception, the turning point. Here accumulates all the lost hours of all the world, giving leisure to burn. The daily train upcountry had gone, but what matter? There would be another tomorrow. Slow down, "fast Quaker," and catch the African tempo, or you beat your head futilely against the wall of "Bado Kidago" (wait a bit)!

On board the train at 11:30 Friday morning, we waited until 12:45 for a train on a spur line to make connections; waited again and again on sidings for other delayed trains to pass. None of these stops were for tea, and alas, the noon meal had also been missed. A bar of chocolate from a station vender, a cup of hot tea from a sympathetic Indian conductor, helped tide over. Six o'clock found us still in sight of Rift Valley Academy at Kijabe some sixty miles from Nairobi. "Bado Kidogo."

Nakuru, the usual dinner stop, was too many hours away, so arrangements were made for us to eat at Naivasha where a hotel was close to the station. To my surprise the only Europeans who got off to eat here were a Catholic priest from Yala School, and myself. So I was his dinner guest and we talked shop while enjoying a meal hastily placed before us. It was interesting to catch up with school news of interest to all teachers, but beneath the chatter lurked a chuckle. What comments might Friends of America make had they been able to look in on the dinner scene!

Frequent stops and noisy station throngs punctuated the night. Three hours late we crawled into Kisumu station where Edith Ratcliff and David Kellum had been waiting since daylight. Breakfast together, the car to the garage for a minor repair job, a bit of shopping, and then the wait for the repair job to be completed. Ready in fifteen minutes, a half hour, an hour, another half. "Bado Kidogo." Relax and wait.

Arrival at Kaimosi coincided with the gathering of the mission group for a business meeting. The evening meal was a gala occasion, a before-hand birthday celebration topped off with gallons of homemade ice cream. It was followed by more business which was completed just before midnight. So the traveler's journey ended. So begins the shared work and fun of the mission and a new term of service in Africa.

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BIRTHS

COOPER — To Wilmer and Emily Cooper, a daughter, Suzanne, on July 25, at New Haven, Connecticut.

GRAHAM — To Robert and Florence Wilson Graham, a daughter, Linda Marie, on August 1, at Muncie, Indiana.

MCCLELLAN — To Harold and Mary Louise Jones McClellan, a daughter, Judith Kay, on June 9, at Xenia, Ohio.

MESNER—To Dale and Marian Mesner, a son, Douglas John, on August 31, at Lansing, Michigan.

MESNER—To Delbert and Mildred H. Mesner, a daughter, Linda Sue, on June 7, Central City, Nebraska.

MESNER—To Warren and Selma Mesner, a son, Michael Eugene, on August 30, at Central City, Nebraska.

PARKER — To Richard and Priscilla Dorland Parker, a son, Robert Michael, May 22, at Traverse City, Michigan.

POWELL — To Ronald and Barbara Powell, a daughter, on July 10, at Amboy, Indiana.

PERISHO—To Clarence and Margaret White Perisho, a daughter, June Elizabeth, on June 30, at Lincoln, Nebr.

RAINS—To Marion and Mildred Hinshaw Rains, a son, Daniel Perry, born August 22, at Marshalltown, Iowa.

RIDENOUR — To Phillip and Rebecca Ridenour, a daughter, Janeice Renee, on August 2, at Wabash, Indiana.

ROBINSON — To Elburn and Martha Esther Robinson, a daughter, Marta Gay, on August 11, at Wabash, Indiana.

SMITH—To Frank and Phyllis Mesner Smith, a daughter, on August 30, at Los Angeles, California.

WHITTLESEY — To Nathan and Margaret Whittlesey, a daughter, Sharon Rebecca, on August 30, at Nevada City, California.

MARRIAGES

WOLFE-SKINNER — Norma Skinner, member of Muncie Friends Meeting, to Howard M. Wolfe, a student at Indiana University, on August 19, at St. Mary's Catholic Church in Muncie, Ind.

DEATHS

ESTES—Earle E. Estes, on August 19, at Englewood Hospital, Bridgeport, Connecticut, aged twenty-six years, after a short illness, of polio. One of the organizers of Stamford Meeting, Earle Estes had served as its clerk since its beginning. He was an Earlham College student from 1941-1944. He was a draftsman at Luders Marine Construction Company at Stamford. Surviving are his widow, Jane White Estes; two children, Lea Ann and James Charles; his father, Joseph C. Estes, and sister, Eunice Estes, of Harrisville, R. I. A memorial service was held at the new Stamford Meetinghouse. In place of flowers, donations are being sent to the AFSC, Philadelphia.

FISHER — Charles Russ Fisher, on August 13, at Berkeley, California, aged eighty-two. Born at Oswego, New York, he graduated from Grand Yankton College in South Dakota and at-

tended Hartford Seminary in Connecticut. While doing graduate study at the University of Chicago, he worked with the late Jane Addams at Hull House. A prominent religious worker, he was Superintendent of Religious Education in California for twenty-five years and at the time of his death was Treasurer of the Indian Board of Cooperation in California. He was the owner of Berkeley Realty Company. Survivors include his widow, Mary Etta; two children, Robert Ridgeway of Berkeley and Martha S. Mortenson of Los Angeles; four granddaughters and a brother. Charles Fisher was a recorded minister and member of Berkeley Friends Memorial Church, where services were conducted by his pastor Howard W. Cope. Interment followed at Sunset View Cemetery, Berkeley, California.

GIFFORD—Myra D. Gifford, on August 13th, aged sixty-two, after a short illness. She was born in Westport, Massachusetts, the daughter of the late Pardon Almy and Mabel Borden Gifford. A graduate of Moses Brown School, 1910, and Wellesley College, 1914, she was a teacher of the classics all her life. For one year, 1923-24, she studied at the American Classical School, Rome, Italy. She was a valued member of the Allen's Neck Friends Meeting, Dartmouth, Massachusetts, and the Friends Meeting at Cambridge, Massachusetts. Surviving are two sisters, Mrs. Charles S. Gifford of South Westport, Massachusetts, and Mrs. George A. Selleck of Cambridge, Massachusetts, and two nieces.

IN MEMORIAM

Bertha Stubbs Sumpter, on August 19, at Wichita, Kansas, aged seventy-nine. She was born in West Elkton, Ohio, the daugter of Thomas J. and Rachel Stubbs. In 1916 she was married to Francis Marion Sumpter, who preceded her in death. They made their home in Argonia, Kansas. Bertha Sumpter was a minister, serving in many places of responsibility in Kansas Yearly Meeting. She was active in the work of missions, having served on the Mission Board. She served as a member of the Board of Trustees of Friends University for thirty-two years. She maintained a keen interest in the work of the church, locally and throughout Quakerdom, to the very close of her life. She was a member of the University Friends Meeting. Survivors are her sister, Verona Roberts and a niece, Joyce Brill, both of Wichita. Her minister, Charles Lampman, conducted services held in Wichita and at Argonia. Burial was in Argonia.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MEMPHIS, TENNESSEE

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullouch, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd. phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 9112 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PLAINFIELD, INDIANA

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PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Broad Street and Sycamore Avenue, Sunday at 3:00 p.m., June to October. First Day School at 10:00 a.m., Clerk, James Deane, 469 Bath Avenue, Long Branch, New Jersey.

TUCSON, ARIZONA

Friends Meeting, 436 E. Third St. (rear), Worship, First Days at 11 a.m. For information write 1407 E. Helen. Phone 2-1408.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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